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A Helper for Miss Christoffersen

THE EUROPEAN HARVEST FIELD

God rest ye merry gentlemen,
Let nothing you dismay;
For Jesus Christ our Saviour
Was born on Christmas Day.
O tidings of comfort and joy,
O tidings of comfort and joy!

—*Old English Carol.*

Published Bi-monthly by the

AMERICAN-EUROPEAN CHRISTIAN FELLOWSHIP
15 PHILIPSE PLACE, YONKERS 3, N. Y.

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Subscription Price, $1.00 for two years: 10c per copy

VOL. XXX
No. 6

NOVEMBER-DECEMBER
1949

OUR THIRTIETH ANNIVERSARY YEAR

THE EUROPEAN HARVEST FIELD

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for Christian Oneness and Evangelization
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CATHERINE RUTH SMITH, Editor

Awake! Awake!

Dear Uncle Sam:-

I am not an alarmist. Nevertheless, danger signals often save life. News has reached us from a very reliable source. Investigators have risked their lives. An explosion in Russia "let the cat out of the bag." They are piling up war material and intend to make terrific use of pilotless flying explosives. "The destruction of the human race" is the diabolical objective. Dear Uncle, you may say, "Impossible, impossible!" Believe me, in all sincerity, America is among the mapped-out targets.

Instead of divulging more secret information, let us turn to Ephesians 5.14: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." He shall shine upon thee. The nations are walking in spiritual darkness. They boast of new light. "The god of this world" hath blinded their minds. Nothing but the light of the Glory of God will open blinded eyes. Blinded Europe is stumbling headlong into the ditch of Satanic deception, preparing the way for that Man of Revelation 13, the false Christ.

Judgment must begin at the house of God. In the pulpit, the pew, the family altar; church officers, teachers, workers in all Church departments. "Awake thou that sleepest." God calls *you*. Repent—repent—repent. Our Lord calls us to repentance. He will reveal to each and every one of us SIN, SIN, glaring, blighting, blinding sin. "If we confess our sin." Observe the "IF." Cease shouting for big revivals. Crowds can become a nuisance to the Holy Spirit.

Do not get depressed with Satan's secret sorcery. Look on the fields—all white to the harvest. True repentance brings clear spiritual VISION. You will see (by faith) Europe's millions marching towards Calvary's Cross. That is God's objective. America can lead the way for a WORLD-WIDE REPENTANCE AND FAITH MOVEMENT. God is shaking, and He must shake us all. Let all the missionaries, helpers, subscribers—everyone REPENT. Then resist the devil in Jesus' Name, and God will answer: "Now thou shalt see what I will do."

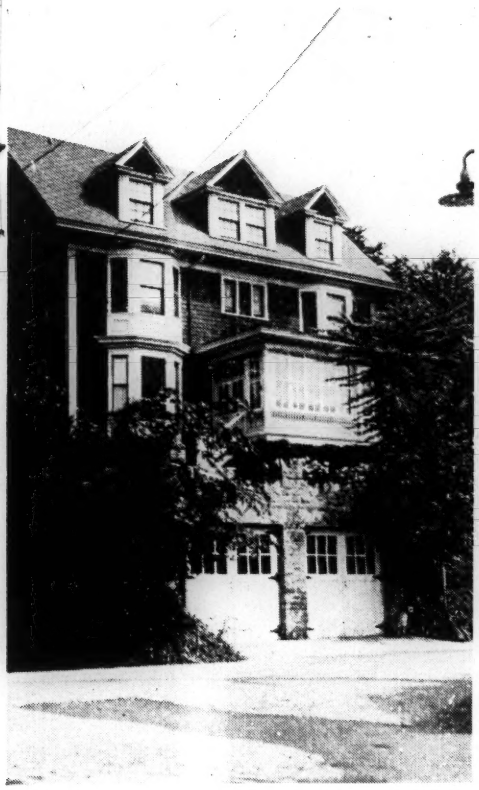
Yours for a great American awakening by prayer,

F. SPENCER JOHNSON.

4 Eldon House, Croydon, England.

Rcentered as second class matter September 7, 1945, at the Post Office at Yonkers, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925. Subscription price 50c per year. Canada and foreign, 75c.

Thirty Years of the Fellowship



THE PRESENT HOME
OF THE FELLOWSHIP

The year 1946 saw the reëstablishment of connections with all our missionaries abroad, after the war; except, indeed, that some native workers remain unheard-from to this day, and must presumably be thought of as dead. George Nazaruk, Nahum Shuman and others are included in this melancholy list. The year was also marked by great improvements in the financial stabilization of the society, and by the beginning of our relief work through the sending of CARE packages and clothing packages.

This was the state of the organization when, on November 7, 1946, Rev. Norman J. Smith fell peacefully asleep, most unexpectedly, after an illness of only two days. He had served the Fellowship as Secretary-Treasurer for twenty-four years. On the day when he was laid to rest, the other officers requested his daughter to follow him in that capacity. This was a request to which it was impossible to say "no."

On taking office, the new Secretary-Treasurer was haunted by a verse familiar since childhood: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12.14). It can be truly said that, from that hour onward, not one moment of the Fellowship's time has been wasted in disputation with anyone. We were sure of the doctrinal soundness of our officers and of our missionaries, and on that basis we stood firm. Also, with all possible speed, the Fellowship (which had suffered much during the war years) was placed on a sound footing financially. Efficient methods of office management were stressed; no extra "help" was hired; all waste was eliminated. Through these efforts, and the generosity of our sustaining friends, most happy results have been achieved.

The Fellowship was blessedly free from entangling alliances with other organizations which might not quite have shared its singleness of purpose. It only remained to see that one's own house was in order. During these years the Fellowship has devoted itself constantly to missionary support, to the distribution of Scriptures and tracts in various languages, to relief work, and to publication.

Throughout these post-war years, every missionary laboring under our board has regularly received from us, each month, the full amount of his prescribed allowance. There has been no irregularity, except when the missionary himself requested it. A fixed sum is also sent by us to the American Bible Society each month, for the distribution of Scriptures in various languages. These are sent to our missionaries and friends in rotation, or as special need arises. Tracts are sent similarly when requested.

The relief work of the Fellowship has been greatly widened in its scope. Our first object has been to care for our own missionaries. In addition to

the cash allowances sent abroad through the American Express Company, each missionary (who is working in a country where he needs it) receives a CARE package or its equivalent, every month. While caring first for our own, we have by no means stopped there. Our lists contain the names of over three hundred needy Christian families abroad, to whom we constantly minister through the sending of CARE packages and clothing packages. About three tons of used clothing, donated by our friends, are sent abroad from our home office each year. Also, drugs are purchased, and shopping is done, to fill special requests. The Fellowship's expenditures for CARE packages and other commercially prepared food packages alone, since July, 1946, have totalled about seven thousand dollars.

The chief organ employed by the Fellowship for disseminating information among its friends is, of course, THE EUROPEAN HARVEST FIELD. Bearing in mind the fact that we are the American-European Fellowship *for Christian Oneness* and Evangelization, we have resolutely closed its columns against all controversy. The dignity and readability of its format have been increased by the use of larger type, by a careful selection of illustrations, and by a logical arrangement of the material. Special Christmas letters, containing informative leaflets, are sent out annually. Our chief publishing "event" of the year 1949 was the appearance of Dr. James Yuk's challenging brochure entitled, "Israel in the Holy Land Today and the Coming of Christ."

An estimated total of five thousand pieces of mail come into the home office of the Fellowship every year, and some fifteen thousand (including magazines) go out. Correspondence is carried on in Russian, German and French, as well as English, so that there is no need for the services of a translator. The bookkeeping is also kept up to date, and the books are audited annually. We have no deficit in any account. We have no debts. From gifts which are designated for specific missionaries, the Fellowship does not deduct a penny for the costs of handling. It has been our observation throughout this period that, out of every ten dollars spent by the society, between seven and eight go directly to mission work, the balance being for overhead expenses.

This chronicle of the Fellowship's progress is written in deep humility and with profound gratitude to God. Without Him we can do nothing. The labor for the Fellowship has led us into deeper personal consecration, and has brought rich blessings. We are grateful for the many kindnesses shown us by friends, both far and near.

It remains to mention some of the events which have highlighted the past five years: the visit of Brother Fred Stettler to America in the fall of 1947; the destruction of Dr. Yuk's clinic in Palestine in December, 1947, during the war there, and its restoration in the course of the year that followed, due to the doctor's own heroic efforts and the generosity of our friends; the taking on of regular maintenance of the two nurses who assist him, Adele Dossik and Vera Naumenko-Ostrovskaya; the purchase of motorcycles for Brother Stettler and for Dr. Yuk; our unofficial but close connection with the work of Pastor Bernhard Götze in Germany; our assistance in Brother Stettler's purchase of Gospel tents for use in Germany.

Since we are presenting our readers, for the first time, with a picture of the present home of the Fellowship, it is fitting that we pay tribute here to all those kind friends in Yonkers who have helped so much, during the past four years, to make the work of the home office a success. Our grateful thanks are due especially to Rev. Walter J. Graig, pastor of the Westminster Presbyterian Church, whose counsel and assistance have been unselfishly given in every time of need; to Mr. Bernard M. Cole of the Cole Pharmacy, for professional advice, and for making the drugs needed by our missionaries and friends available at substantial savings; to Mr. Thomas R. McCue of the

First National Bank, our auditor; and to our friends in the Yonkers post-office for their expert assistance with our mailing problems. Also to two loyal friends in New York City, Mr. Irving Tenowitz and Mr. Edward Michael, of the American Press, whose personal interest and unselfish devotion to the Fellowship have made our printed matter presentable throughout the years. To all these, and to our kind contributing friends everywhere, the Fellowship tenders its warmest gratitude, as this history draws to an end.

But this is not the end. We have considered the way by which the Lord our God has led us. We have paused awhile to refresh ourselves from the wells of His Providence. Now, with increasing courage, we face the tasks which the coming years may bring. It does not matter that we are ignorant of them. God knows our way.

THE END

The Salvation of a Robber Band

After the police captain had left and the district attorney had concluded his office hours, the latter told his wife the experience with the robbers. Her surprise was also great, and after some consideration she said: "One of the robbers that was crucified with Christ turned also, but he could not run away; these men, however, did not need to come; they could have carried on their business and kept hiding in the woods. It is certainly surprising, and a case unknown in the annals of justice!"

By nightfall the district attorney and his wife were not yet calmed. "What do you think, Tanya," said he, "should we not read the New Testament also? Perhaps we could find what could have worked so upon these men; we hardly know the book."

"I have read it already," said Tatiana Alexandrovna disdainfully, "but I cannot understand what could be therein to have worked so upon those robbers."

The district attorney, Urey Nikolaevich, rose and went into the library to look for a New Testament, while his wife hurried to the kitchen to give orders for the supper. Urey Nikolaevich put on his spectacles, opened the New Testament, and began to turn the pages. His attention was drawn to the twelfth chapter of John, and he started to read. While reading, he agreed with the action of Mary, who expended the valuable ointment on Christ, while he, from the standpoint of a jurist, could not help condemning the secret thief, Judas; in his mind he viewed the traitor's evil deeds in the light of the pertinent paragraphs of the law. The attorney continued to read: he was astonished at the omnipotence of the Christ, by which He raised Lazarus, whose body was already decomposing; he marvelled at the unbelief of the scribes, who were the eyewitnesses of these unheard-of wonders; he thoughtfully considered the grain of wheat which must first die before it can bear fruit; yet he could not grasp the real meaning of the parable. However, when he came to the words: "And I, if I be lifted up from the earth, will draw all men unto me," he felt suddenly as if the crucified One had come near; he felt a glow in his soul, and a longing after the Cross from which once the great words sounded: "It is finished!" He considered whether that could be the power which had drawn Tikhomirov. But a certain dread overcame him as he read at the end of the twelfth chapter the words: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Then it was clear to him the reason why the robbers had left their nefarious business.

Thereupon his wife came in from the kitchen. "What are you thinking? What has stirred you so greatly?" she asked her husband. Urey Nikolaevich began to explain; but he could not put the proper words to the unusual theme, and she could not understand him.

That night Urey Nikolaevich could not sleep. As soon as he closed his eyes, he heard the words: "My word will judge . . ." It seemed to him that the paragraphs of the law of God were condemning him, the state attorney, for all the misdeeds committed in his life, to eternal hell, and that he was seeking and calling for some advocate, but could find none. At last he fell into a short slumber, but even then could find no rest. In the morning he related to his wife what he had passed through during the night. She ascribed his condition to his strenuous service and nervous state; but when he declared his determination to give up his position, she was shocked and feared that he was losing his reason. Urey Nikolaevich, however, remained firm in his determination. It was evident to him that the Son of God lifted up on the Cross was drawing him, the state attorney, to Himself, in order that He might be his personal Saviour.

Paul Tikhomirov and his comrades were put in separate cells. All the judges who took part in the examination, and who heard the robbers, wondered at the step that they had taken, and were especially surprised over the fact that these men were changed only through the influence of the Gospel. Thus the great power of God's Book is manifested to whosoever draws nigh with a simple heart and a real desire to know the truth. Soon the turning of the robbers, the sudden inexplicable resignation of the state attorney, and the demand of the priest that the former criminals be isolated, under the charge that Tikhomirov and his comrades were misleading the other prisoners to the acceptance of their faith, was the talk of the town. The fire of the Gospel sprang up in every cell. Many of the prisoners and even some of the guards memorized almost all of the twelfth and sixteenth chapters of the Acts of the Apostles, so greatly were they impressed by it.

A year later the seven robbers stood before the judgment bar. Because of the men's open confession, the state attorney did not need to emphasize their guilt. The old state attorney, as the criminals' representative, pleaded for mercy, since the men had made an open confession and wanted to live an honest life. Nevertheless, the men were condemned to ten years of compulsory labor. Humbly they accepted the judgment, realizing that they deserved it, and consequently did not appeal for mitigation. The court procedure was public. When the accused were permitted to speak the last word, each of them, in simple expressions, voiced his regret for having wronged others for so many years, and described the effect of the Gospel on his inner life. Many of the listeners were touched; the seed of the Word of God began to take root, noticeably, in numerous hearts.

After the termination of the court trial, the condemned were sent away singly to various destinations, with the exception of Tikhomirov and Soloviev, who went to the same place. At the parting, they promised one another to remain, under all conditions, honest and true to the Lord, and to tell others of His love. Tikhomirov and Soloviev were sent to the district beyond Lake Baikal. In all the transfer prisons, which they had to pass through on their way, they told of salvation through the Gospel, and of the love of God for every repentant sinner. Everywhere they found some who would listen to their simple testimony, and ponder it in their hearts.

Among those under sentence of compulsory labor, whose lot they now had to share, they found especially attentive listeners to the living Word; after some time, several surrendered fully to the Lord. Within two years, even the prison management noticed that the usually unruly convicts had become quiet, and that the behavior of some of them was now faultless.

On the way to exile, Tikhomirov sought everywhere some sign of the immigrants of the government of Mogilev, hoping to find out something about his countrymen, and particularly whether his sister were still alive. All the letters that he had sent to his home town had remained unanswered. How often his thoughts returned to his beloved sister! How he would have liked to tell her all his experiences, and about his conversion from the works of death into the living hope in Christ.

(*To be continued*)

A New Year Message

Tel Aviv, Israel, October 2, 1949.

Dear Dr. Smith:-

We workers in the field of medicine often like to trace out the small and, as it seems at first glance, insignificant symptoms of a disease. These slight symptoms, when all assembled together, frequently enable us to make the correct diagnosis of what may prove to be a serious disease. That is why it is so interesting to notice certain trifling points (but perhaps they may not be so trifling, after all) in what is going on in Israel at the present time.

September 24th of this year was the Jewish New Year's Day in Israel. On that occasion the chief Rabbi (something like the high priest in ancient days) sends his blessing and his message to the whole of Israel throughout the world. In doing this he resembles the Pope at Rome, who at the New Year sends his blessing to the whole of the Catholic world. A local English newspaper, and some others, printed the following: "For a New Year message the chief Rabbi, Dr. T. H. Herzog, called on the Jewish people *to purify themselves*, now that they had established their State, so that through them *the whole world might be purified* (italics mine). In conclusion he gave his New Year blessing to the new immigrants and the whole people of Israel."

I doubt whether anyone in Israel would have attached any kind of serious and real significance to these words. I would even venture to doubt whether the distinguished Rabbi himself sees in his own words anything more than a beautiful and dignified speech, delivered on the occasion of the solemn day of the New Year. Who in Israel, indeed, believes that in the coming year that nation will become so "pure" that through it the whole world may be purified? Why the whole world? and how shall it be purified? By what kind of purification, and through whom? And why must Israel be purified only now, when the "State of Israel" has been formed, and was it really not at all necessary for him to be purified before? And as for the "whole world," is it possible that this world had to wait for two thousand years, and that the State of Israel had to be formed, so that at last the world might receive purification through Israel? Words, words, beautiful words!

And yet, after all, there is something in all this. There is something of a kind that even the chief Rabbi himself would not have guessed: but of this we shall speak later.

But first, in connection with this, I am reminded of a certain brief letter, which was sent a short time ago by one of the newly arrived immigrants to the editorial office of the same English newspaper that I have mentioned above. The letter was entitled "Israel As Home," and began as follows: "I am a new arrival in Israel, and find that there is one thing which makes ali newcomers bitter. We have wandered over the world for a long time, trying

to find a home. We came to Israel bursting with enthusiasm, and find after we have arrived that we are not wanted. Officials ignore us. We remain outsiders. Can't our citizens try to help us to feel at home, and let us forget that we are refugees? (Signed) Unhappy New Resident. Acre, August 25."

The writer of this letter appeals to the "citizens" to help all the newcomers not to feel themselves "outsiders," and the chief Rabbi summons these same "citizens" to purify themselves, so that the whole world (!) may be purified through the purification of Israel; to the newcomers he imparts his blessing. And so the purification of Israel, according to the Rabbi, is connected with the purification of the world, consequently also the impurity of the world was connected with the impurity of Israel, and the final conclusion is: Israel is responsible for the purification or the impurity of the whole world.

But where, dear Rabbi, is the sacrifice of purification? How can one be purified without a Purifier? On this point the chief Rabbi has nothing to say, he is silent. But even so, it is a good thing that the contemporary "High Priest" in Israel is now making an appeal to the whole people for purification, and urging them, as it were, to concern themselves about the purification of the whole world. Perhaps these are only beautiful words, but they constitute one of the "symptoms" of which we have spoken above.

And here are some other slight "symptoms." A short time ago the government of Israel issued two decrees, one dealing with the postal department, and the other with the department of education (including all post-offices and all schools).

Anyone who has ever in the past received a registered letter from Palestine knows that the envelopes of such letters were formerly crossed in blue pencil, in two directions; this was done, no doubt, so that the registered letters might be distinguished at first glance from the non-registered. Now it is forbidden to do this; the postal officials are ordered not to make a cross on the envelope, but to draw only one line. You could see, for a short time after the issuing of this edict, how the hands of the officials fairly trembled; they were accustomed to crossing the envelopes, and now they were trying to be very sure that they did not make that mistake. Slowly, slowly they drew the single line. One may think that this is a purely accidental phenomenon, but wait until you hear about the edict concerning the schools.

Everyone knows that, all through the world, in arithmetic the symbol of addition is the sign of the cross, e.g.: 5+5=10. Now, in Israel, it is officially forbidden to use this symbol. Instead of the sign +, one must use the sign ⊥. 3⊥3=6. This, of course, is somewhat ridiculous, and in general seems to be an insignificant detail. And where, in what other country, would the government ever take it into its head to promulgate such a change in the official forms and in the measuring system of the state? Incidentally, the promulgators of this law concerning the "little crosses" do not know the anatomy and structure of the human body: the chambers of the heart are crossed, and the brain-cells, leading from the brain to the rest of the body, are also in the form of a cross, so that if there is a hemorrhage in the right side of the brain, the left side of the body will be paralyzed, and conversely. And the most pious men in Israel are bearing about in their bodies the sign of the cross. What a misfortune! How may one blot out these corporeal crosses, fashioned by a superhuman Hand? By what decree, by what law shall this be done?

But even so, there is something in all this. Oh, these are slight symptoms, but from them one may make a serious diagnosis. If you recall, we have spoken (in the brochure) of Israel's silent resolve not to speak and not to think about a certain Name.

Brother O. in one of his sermons relates how a thief broke into a certain house; there was no one at home, so that nothing hindered him from doing his work. But suddenly he noticed on the wall a striking picture of a certain Personage. The eyes were especially remarkable; they seemed alive and penetrating. Wherever the thief might be in the room, everywhere the eyes followed him and remained fixed upon him. These eyes gave the thief no rest; his hands trembled and were as if paralyzed, and he could do nothing. Suddenly he flung himself upon the picture, and with his knife pierced through and plucked out those eyes, so that they might not hinder or disquiet him any more. Of course, those two bits of canvas on which the eyes of the picture had been painted had no special significance; they were a mere nothing, for the difficulty lay not with them, but with his disturbed conscience. And he could not cut out or annihilate his conscience by any means whatsoever.

"And we hid as it were our faces from him," says the prophet. But the day is drawing near when Israel shall look into the eyes, into those wonderful eyes of his Saviour, and shall weep before Him, as men weep for their first-born, as the prophet Zechariah has spoken. And not only Israel, but "then shall all the tribes of the earth mourn" (Matthew 24.30). Then, indeed, both Israel and the whole world shall be purified.

Yours in Him,

JAMES YUK.

A Helper for Miss Christoffersen

LORRAINE WOODSON

On September 26, 1949, Miss Lorraine Woodson sailed from New York for Le Havre, to join our beloved sister, Tordis Christoffersen, in her work in Paris, Lyon, and throughout France. The American-European Fellowship is proud to present this new young missionary to its readers, and to bespeak for her their loving care. Born in Sterling, Illinois, she received her education at the University of California and at Wheaton College. She is especially gifted in music, and has satisfied the officers of the Fellowship fully in regard to her doctrinal soundness and spiritual dedication: she is also well-grounded in the French language. Letters received from both indicate that she and Miss Christoffersen have already learned to love each other. While Miss Woodson's chief support comes from her own church (the College Church of Christ in Wheaton, Illinois, of which Dr. Robert G. Rayburn is pastor), still it is always true that, the more abundant the offerings, the greater the work can be. We therefore commend this dear young sister to your most prayerful attention.

Brother Stettler's Visit to Germany

One gets a very awful impression of the destroyed cities. Having seen them, one will probably never again forget them for life. Indeed Genesis 1.2 comes to mind, after that first world-catastrophe: "Without form and void, and darkness" upon the land (*tohu va bohu*). The enemy hath done it. Diabolos the overturner has shown what he is able to do and will do with the world at large in the end-time,—turn all things upside down and make a desert out of it. What a picture of what man has become after leaving his first estate!

Another great outstanding problem one meets: Large masses of the population, and the refugees especially, are out of work. This leaves millions in a great hopelessness, and reduces them to the condition of beggars at the doors of social agencies and charity institutions. Their more than meagre social help is not sufficient even to buy their rations, to say nothing of the comparatively expensive clothes and household goods. Here we found the reason that, in spite of a considerable improvement in the Western zones, there are still very numerous applications for used clothes, shoes, food, medicines, etc.

The next great problem one faces there is the shortage of lodgings. To the cities which were largely destroyed, which could not provide living space for their own people, there came some fourteen millions of refugees from Eastern Europe. And every month about 20,000 to 30,000 new refugees cross the border and try to reach, legally or illegally, the Western zones. Millions are forced to live in cellars, barns, stables, in damp caves and improvised barracks. Since the devaluation of 90% of their money, nobody is able to build, as all are reduced to utmost poverty. Old folks, parents, young people and children, pregnant women, friends and relatives live together in one room, which is often damp and muddy. The moral and social problems growing out of such conditions cannot be told in words.

Then we should mention the returning prisoners of war, the missing members of families, the lot of old people, the sick, the widows and orphans. Indeed "Deep calleth unto deep . . . all Thy waves and Thy billows are gone over me" (Psalm 42.7). "Out of the depths have I cried unto Thee, O Lord" (Psalm 130.1). No wonder that more than a quarter-million of these refugees have applied for emigration to some other country,—some to the United States, Canada, Argentina and Paraguay. About 20,000 have gone to the latter country, but they find it extremely difficult to start anew. Some have written me with tears that they were obliged to eat turtles and snakes, in order to subsist.

Recently we had a very wonderful experience at our Gospel tent in Switzerland. While holding meetings daily, and twice on Sundays, in a large town, we saw pictures of a hypnotist who proclaimed his secret powers over the human mind and body. He would lay hypnotized people across two chairs and stand on them. Hearing that the Gospel tent was in the same town, he came to the tent to see what it was all about. The men at the tent gave him the Scriptures and warned him seriously for his doings. He left. Preaching that same evening, I happened to have the text of Genesis 35.1-10, how Jacob dug a hole under the oak of Shechem, burying all the idols and forbidden things of heathen origin. I mentioned the many secret things that are done by thousands of Swiss people, and the dangerous practice of the hypnotist. A week after we had left that town, a letter reached us telling us that the hypnotist could not do his "stunts" there. He had to refund all the money he had taken from his audience, and pay the rent of the hall in addition. Prayer in this regard accomplishes more than we often think.

We are more and more convinced of the usefulness of the printed page. Daily letters and cards and orders come in that tell how God still honors His Word. It is now about twenty-five years since we started out in the publication of Gospel literature. From year to year the numbers of Christian workers, who have become our co-laborers and colporteurs, have grown. Many have, in the course of the years, asked how to organize their distribution work. In many places, whole young people's societies are engaged in the distribution of Christian literature. At their gatherings they have an opportunity to testify of their experiences. Only recently a very faithful distributor wrote us how Bible hours and study groups have grown out of the work. We still use monthly more than half a ton of Gospel tracts and pamphlets. We have an annual need of more than half a million Gospel tracts.

In one town of the Russian zone, a storekeeper who knows and listens to innumerable stories and ills of the customers has a suitable Gospel message, gratis, for each purchaser. Here in Switzerland, doctors, who are probably the most difficult class to approach with a Gospel tract, have written in for tract supplies for hospitals. From the Russian zone the proprietor of a very large chemical dye manufacturing company has repeatedly ordered large quantities of Gospel tracts. Within the last six months we have sent out more than three tons of Gospel tracts and pamphlets. Among them were orders to Australia, Paraguay, and of course the various European countries. Of these only a very small percentage are used in Switzerland and are paid for. About 95% of all this literature goes to foreign countries, whose distributors cannot pay for it. We even have to add the foreign postage.

While probably about a quarter of a million children from the war-stricken countries have had a vacation place with some Swiss family, we could not boast of having done great things in this respect. Nevertheless, in the measure that the Lord opened homes and hearts for refugee children, we have mediated between children and Christian foster-parents. Nearly every week one or two children come and go again. There are constantly some fifteen to twenty children here. Some have been from blockaded Berlin, whither they could not return, and they have had to stay here for more than a year. Others have endeared themselves so greatly to their foster-parents that the latter would like to keep them for good. In most cases we have had nothing but great joy, and tender bonds have stretched from one country to the other, until we have become uncles and aunts with an ever-increasing number of "relatives." The Lord has spared us from any serious illness or accidents thus far, and it was always a real pleasure to return the children to their parents, knowing that their stay here would linger in sweet memory all their lives. I venture to say that world problems would vanish if they had to be decided by the children of various nations.

Mrs. Stettler unites with me in wishing you much blessing, and in thanking you most warmly for all your coöperation in the work of the Lord that we have been permitted to do during the last twenty-five years. Commending you to God, and to the Word of His Grace, we remain, yours in true fellowship,

FRED and MARTHA STETTLER.

HOLIDAY GREETINGS.—Our missionaries would be greatly heartened if they could read the countless messages which have poured into the home office as the holiday season approached, containing offerings of sacrificial love, and tender words of personal solicitude for them. "Whom when Paul saw, he thanked God, and took courage." Our hearty good wishes and prayers are with all those dear friends.

In His Steps

Znojmo, Czechoslovakia, October 15, 1949.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3.18). These concluding verses of the Apostle Peter challenge us to a height of experience, by-passed by many. To grow in the knowledge of our own inadequacy is a prerequisite to growth in the knowledge of our Lord. Only in the acknowledgment of our own insufficiency can we become partakers of the power of His resurrection. This close walk with Him is beautifully expressed by certain inspired hymns, as: "O the glory of His presence, the beauty of His face." When really beholding Him, with a willing heart, ready to do His bidding, then it is no mere ecstasy, no maudlin sentiment or empty fancy; it becomes a force to do what He desires, what pleases Him most.

The well-known book "In His Steps," starting with a high challenge, ends by dwindling into a sentimentality of human endeavor, beautiful in itself, but really empty of His high call. The Lord expressed it very strikingly in the statement that it is vain to try to clean the outside of the cup, while the inside is full of uncleanness. The Lord came that they might have life, and have it more abundantly. That can come only from the experience enjoined by Peter, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. What else can one do, then, than to walk in His steps, in spirit and in truth?

What a tragedy to fail in that high calling! What is a Christian, less than a walking presentation of Christ? And can that be, minus His motives, His power, His Spirit? How empty merely to say: "Thy will be done on earth, as it is in heaven." And if it is sad to behold such emptiness anywhere, how much more on the mission fields, where the perversion of the so-called Christianity demands a real example? People read less the Gospel bound in covers, and rather that which is walking in shoe-leather.

Laboring under the stress of hardened souls around us, we pray for enlightenment how to reach some. Thus the Lord laid on my heart the need of actual, conscious knowledge of the presence of God. It is easy to say, "I believe in the ever-present Lord," but is that so real as for us to be walking, talking and working in His presence?

How easily is one satisfied with prayer and the reading of His Word, which surely has its place, but cannot replace the precious communion which He wants us to have with Him. The fact is that the ever-present Lord wants me to have such precious consciousness of His presence, as I will have in heaven. And then, of course, it will be a joy to do His will, even while here.

Would not that be a real solution of many problems on this earth? What does it matter, then, which way the Lord leads, when it is consciously His will and pleasure, where He goes with me, and is in it all? It is His guidance and strength which will carry me through.

I pass over to a brief report on present conditions. We are now under a "progressive" form of government, which therefore is also aggressive, and cannot tolerate interference in its dominion by another government. It is a well-established fact that the Roman Catholic hierarchy has as its avowed plan the domination of the whole world. The present government has sad evidence of this effort in the insidious happenings with which they daily have to contend. This is shown by the many trials for treason and abetting the enemies of the country, which are daily occurrences, only varying in detail. Of course the priests cannot afford an open revolt, as it would only lead to a

quick elimination of their power. On the other hand, this "storm in the teapot" will make the government more cautious, but not less determined to eliminate the foreign influence of Rome in the affairs of the country.

The matter of "bread and butter" was always one of the strong cards of the Roman hierarchy. In every country they know how to amass vast riches, landholdings as well as other properties. Thereby they make many, even outside of their religious pall, subservient to their power, not to speak of the abject terror of those who are under their domination in the guise of the ecclesiastical authority. Thus, in the struggle between the Roman Catholic Church and the State, the effort now centers on naming other leaders, who would be willing to coöperate with the State authorities, and not take orders from abroad. Over two thousand priests have already signed the agreement with the government, while still others increase their ranks, despising the anathemas hurled against them. From these the government will choose and name new bishops—who would miss the chance of at least some betterment? They had to toe the mark of the hierarchy before, they might do as well and better under the State—that is an easy argument. How true is the Word of the Lord about hirelings!

Praise the Lord, from the very beginning of our work here, we limited ourselves to pioneer activity, not adopting any religious formality, as there was a bad enough mix-up already. It was clearly evident that names on a register did not mean saved souls. We stress still the fact that no earthly register counts in heaven, but the names written there. Thus we really do not fall into any of the existing orders, and the Lord will take care of the final outcome. Others are also coming to see that it is useless to fight the State authority, preparing some form of compromise, leading up to Revelation 17.-18. Surely we cannot be far from the coming of the Lord. We crave your prayers that we may be able to witness for the winning of souls, while there is yet time. In the Master's glad service, yours,

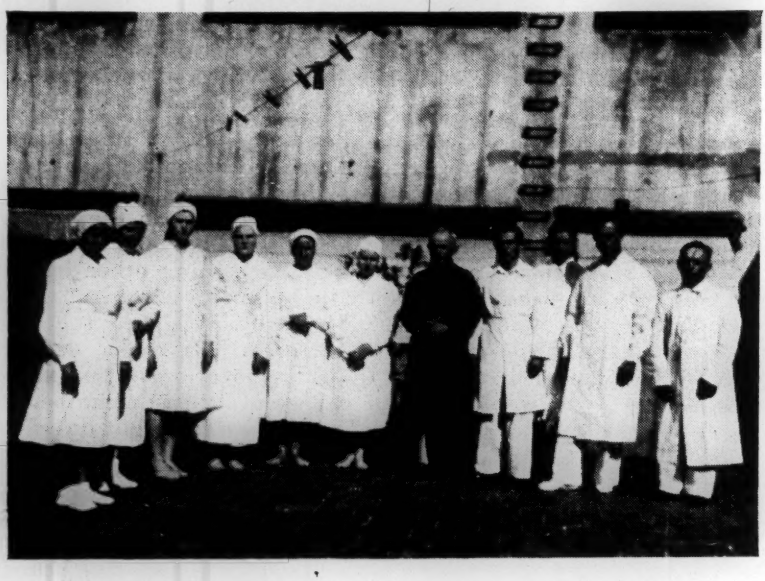
CHARLES and EDNA LUKESH.

A Testimony from Argentina

This is an account of what I have experienced on the pathway of the Christian life. I was born in 1885, in the province of Voronezh, in Russia, in a religious family, which had always belonged to the Orthodox Church. My father and mother led a most exemplary Christian life. My father regularly read the New Testament and Psalter, and led us all in saying the "Our Father." When I was about fourteen, my father urged me to read the Bible for myself.

In the year 1900, the "new teachers of the Gospel" began to make their appearance in various villages, and eventually got around to ours. Everyone who loved the Church was invited to attend these meetings. The speakers entirely convinced us, on the basis of the Word of God. We had thought that we were quite good people, had even counted ourselves holy, but we found that we simply did not know God at all. We believed all that the preachers said, and began to go to church every Sunday to listen.

Unfortunately, an unprecedented persecution of the Gospel preachers now broke out. In a certain village, where people were assembled for the divine service, the persecutors surrounded the house, soaked the walls with kerosene and ignited them, and the 84 souls who were within all perished. The preachers who remained alive escaped, and the Evangelical movement, for the time being, came to an end.



BROTHER KOVALCHUK WITH CANDIDATES FOR BAPTISM

In 1905, under the Czar's edict granting religious freedom, people again began to preach the Gospel. But the persecutions broke out once more, and it was impossible to live. With many others, we fled to the estate of Count Orlov, where there was absolute religious freedom. Many of the brethren were there, and we lived together in peace.

In 1913 the Czar again promulgated a new law, saying that no one could preach anything but the Orthodox religion. The penalty for disobedience was exile to Siberia. Our whole group decided to flee from Russia and to find a new home in South America. We settled in the Republic of Uruguay, and organized a community life there. We put all our property together, and no one called anything his own, according to the Word of God and the practice of the early Christian Church. No man was master among us. God was our leader and guide.

Later we were obliged to remove to another republic. There were eleven persons in our family, and we had no means, so we went to work in the factories in Berisso. I was then about thirty years of age. We experienced some difficult times. My brothers and sisters were growing up, some of them were married, and we began to live better, but all the while we were getting farther and farther away from God.

Then one of my sisters happened to attend a meeting of the Evangelical Christians and Baptists in our city, and she prevailed upon me to go with her to further meetings. I gave myself to the Lord, and began to consider how to serve Him. The Lord laid it upon my heart to distribute religious literature, Gospels and tracts. In the year 1947 I distributed 36,000 leaflets in Spanish and 1500 in Russian, 1500 in English, 700 in Hebrew, and 350 New Testaments. But the Lord laid it upon my heart in the new year to travel to distant provinces and to the neighboring republics, and there to spread the Word of God.

Will you not pray for me in this work, that the Lord may prosper it according to His good pleasure? Your brother in Him,

ANDREW K. BEZVESELNY.

(The above story is vouched for, and was sent us, by Brother Kovalchuk.)

AMERICAN-EUROPEAN FELLOWSHIP RECEIPTS—October-November, 1949
(The First National Bank in Yonkers is depositary for all gifts.)

33561--$10.00	33593---$1.00	33625-$700.00	33657---$5.00
33562---50.00	33594----5.00	33626----3.00	33658----5.00
33563----5.00	33595---11.00	33627----1.00	33659---10.00
33564---20.00	33596---10.00	33628----1.00	33660---26.00
33565----1.00	33597---30.00	33629----2.00	33661----1.00
33566---75.00	33598----1.00	33630----5.00	33662---11.00
33567---10.00	33599---75.00	33631----1.00	33663----2.00
33568---20.00	33600----1.00	33632---25.00	33664---20.00
33569---15.00	33601----5.00	33633---15.00	33665---20.50
33570---10.00	33602---20.00	33634---10.00	33666----1.00
33571---10.00	33603----1.00	33635----5.00	33667----5.00
33572---10.08	33604----2.00	33636----5.50	33668---50.00
33573--600.00	33605----2.50	33637---15.00	33669---35.00
33574---10.00	33606----6.05	33638----1.00	33670----5.00
33575----2.00	33607---35.00	33639---75.00	33671-----.50
33576----5.00	33608----1.00	33640---37.00	33672----5.00
33577---10.00	33609---10.00	33641---10.00	33673---10.00
33578---75.00	33610---60.00	33642----1.00	33674-----.75
33579----8.75	33611----3.50	33643----6.50	33675----1.00
33580----5.00	33612---10.00	33644----5.00	33676----2.00
33581----1.00	33613----5.00	33645----1.00	33677-----.09
33582---15.00	33614----3.00	33646----6.50	33678----6.00
33583---15.00	33615----1.00	33647---15.00	33679----5.00
33584---10.00	33616---50.00	33648---10.00	33680---10.00
33585----9.62	33617----1.00	33649----5.00	33681--100.00
33586----1.00	33618---20.00	33650----5.00	33682---10.00
33587----5.00	33619---25.00	33651---12.00	33683----1.00
33588----1.00	33620---75.00	33652----5.86	33684---25.00
33589---46.48	33621---50.00	33653---25.00	33685---10.00
33590----2.00	33622----2.00	33654----5.00	33686---15.00
33591---60.00	33623----3.00	33655---10.00	33687---10.00
33592---10.00	33624---10.00	33656----2.00	33688---25.00

The Children's Treat at Advent-Time

"We drank real chocolate and ate delicious rolls with it," our children told each other. Some people thought it unnecessary to treat children to sweets in these hard times, but I thought it was very hard that they should only hear of chocolate being sent from America, and never have any themselves.

A CARE package furnished the necessary ingredients. An innkeeper's wife let us have the little guest-room of her inn, and we were able to serve eighty cups of chocolate. What joy! When the twenty-six children and some old people were satisfied, we lit our eight little candles above the crêche representing the stable at Bethlehem, with the manger. The girls sang songs and recited verses. A little girl two years old, a real little dolly, with blue eyes and fair curls, was put up on a table, and recited: "Dear good Santa Claus, don't look at me in anger. Put away your rod, I always want to be good."

Now we are praying that on February 1st we may be able to treat the children to coffee with milk. Will there be rolls too? With outstretched empty hands we pray, "Dear Lord, please fill Thou our hands." Should He not hear the little children call? We need everything, clothing, thread, pins, soap.

FRAU CHARLOTTE THIEME (Dresden, Germany).